

Galatians– Embracing Grace and Truth

Facilitated by Sister Patricia Weaver

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Thursday October 8, 2026

Women of Excellence

Bible Study 7pm

Memory Verse

Galatians 4:6 (NLT)

⁶ And because we are his children, God has sent the Spirit of his Son into our hearts, prompting us to call out, “Abba, Father.”

Under the Law or in Christ? (Continued 3:25–29)

POINT 2 - IN CHRIST: FREEDOM

25 But now that faith has come, we are no longer under a tutor. 26 For you are all sons of God through faith in Christ Jesus. 27 For all of you who were baptized into Christ have clothed yourselves with Christ. 28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. 29 And if you belong to Christ, then you are Abraham’s offspring, heirs according to promise. (3:25–29)

The Judaizers refused to relinquish the ceremonial law even after making a profession of belief in Christ. To them, trust in Christ was merely added to works of the law. And, because they held onto the bondage of the law, they could not receive the freedom of **faith**. Because they insisted on remaining **under** the **tutor**, they never advanced to the care of the Savior.

The law was never intended to be anything more than a temporary means of showing men their sin and of leading them to the Savior. Its internal, moral

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demands left men ridden with guilt; its external ceremonies (circumcision, offerings, washings, sabbaths, feasts, etc.) symbolized the need for cleansing from that guilt. **Now that faith** in Jesus Christ **has come**, a person is **no longer under** the law as **a tutor**. He is now out from under the law's symbolism, the law's bondage, and the law's discipline. The law's purpose has been fulfilled, and the person is no longer "under law, but under grace" (**Rom. 6:14**). God's moral standards, however, do not change, and the New Testament reiterates them, and the power of the resident Holy Spirit in the believer enables obedience to them (see Eph. 2:10).

As he unfolds the result of being rightly related to God **through faith in Christ Jesus**, Paul shows three aspects of the freedom of that relationship. Those who believe in Him and thereby become one with Him are sons of God, are one with every other believer, and are heirs of the promise.

For you are all sons of God through faith in Christ Jesus. (3:26) Although God is the Father of all men creatively (cf. *Acts 17:24–28; 1 Cor. 8:6*), no doctrine is more unscriptural than that which teaches that God is the Father of all men redemptively. God's only true spiritual children are those who, **through faith in Christ Jesus**, become full-grown, spiritual **sons of God**. The **all** refers to believers of every race. Apart from saving faith in Jesus Christ, all human beings are enemies of God (Rom. 5:10) and "*children of wrath*" (**Eph. 2:3**). Like the self-righteous Pharisees in Jerusalem, every unbeliever is a child of the devil (John 8:44). No one belongs to the Father, who does not belong to the Son. "*I am the way, and the truth, and the life,*" Jesus said; "*no one comes to the Father, but through Me*" (**John 14:6**).

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Because of his trust by many Arab tribes, the famous British scholar and soldier Lawrence of Arabia participated in the Paris peace talks after World War I.

Several Arab leaders came with him to Paris and stayed in the same hotel. When they went into their bathrooms, they were astounded to discover they could bring seemingly unlimited amounts of water into the bathtub or sink simply by turning the handle on a faucet. When preparing to leave Paris, they removed the faucets and packed them in their luggage, thinking that the faucets themselves magically created the vast amounts of water. When they told Lawrence what they had done, he explained that the faucets were useless unless connected to pipes that were, in turn, connected to a source of water.

In the same way, a person who is not connected to the Son is not connected to the Father and has no source of spiritual life or power. God has no **sons** who are not identified by **faith** with His only Son, **Christ Jesus**. No one comes to the Father except through His Son (John 14:6).

Faith in Christ Jesus, the only begotten Son, brings believers into sonship with **God** the Father. *“As many as received Him [Christ], He gave the right to become children of God, even to those who believe in His name” (John 1:12).*

A bit later in the Galatian letter Paul says, “And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, ‘Abba! Father!’ ” (**Gal. 4:6**). Having indwelt the believer, *“the Spirit Himself bears witness with our spirit that we are children of God” (Rom. 8:16).* In other words, the first thing God gives the believer is Himself, in the form of His indwelling Holy Spirit. The Spirit, in turn, assures us that we belong to the Father. “Abba” is a diminutive of the Aramaic word for father and could be translated “daddy” or “papa.” It was a warm, intimate term of endearment used by young children of their fathers. The Holy Spirit

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brings us into personal, intimate relation with our heavenly Father, whom we can approach at any time and under any circumstance, knowing that He lovingly hears us and cares for us. Because we **are all sons of God**, we can come with absolute confidence before His very *“throne of grace, that we may receive mercy and may find grace to help in time of need” (Heb. 4:16).*

For all of you who were baptized into Christ, Paul continues, **have clothed yourselves with Christ**. Though water baptism is the outward act of public confession of one’s faith in Jesus Christ, Paul is not here speaking of that baptism. The Bible nowhere teaches salvation by physical baptism, especially not in Galatians, where the central message is salvation by faith alone, plus absolutely nothing else. Since it is here equated with being **clothed ... with Christ**, the phrase **baptized into Christ** cannot refer to any water ceremony at all but rather to spiritual identification with and immersion **into** the life of **Christ**. It is precisely the spiritual immersing into the Person and work of Christ that Paul explains in his letter to the **Romans**:

Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore, we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. For if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection. **(6:3–5)**

That is a great mystery that the human mind cannot fathom. But in some spiritually supernatural way that transcends time and space, the person who places his trust in Jesus Christ is crucified, buried, and resurrected with his Savior, **baptized into Christ**. *“The one who joins himself to the Lord is one spirit*

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with Him” (1 Cor. 6:17), so that when the Father looks at the sinful believer, He sees His Sinless Son. Faith appropriates the union that baptism symbolizes.

When Gideon faced the overwhelming forces of the Midianites and the Amalekites, *“the Spirit of the Lord came upon”* him (**Judg. 6:34**). “Came upon” literally means “clothed,” indicating that Gideon was covered with the Holy Spirit as a divine coat of armor. That is the concept Paul uses here. The believer who identifies himself with Jesus Christ through faith is divinely **clothed ... with Christ**. That is a graphic way to describe how Christ’s life, presence, and righteous nature envelop the believer.

Because believers are God’s children and have the power and assurance of His indwelling Spirit and are enclosed in the life of Christ, they should bring honor to His name by the way they live. Being **clothed ... with Christ**, they should live like Christ, *“blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, ... as lights in the world” (Phil. 2:15)*. *“I have been crucified with Christ,” the apostle had already said; “and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me” (Gal. 2:20).*

The simplest definition of a Christian is a person who is **clothed ... with Christ**. Followers of Confucius, Buddha, or Mohammed are never said to be clothed with those men whose names they carry and whose teachings they follow. But there is no such thing as a Christian who is not **clothed ... with Christ**. Following Christ’s teachings is important, but that cannot save a person or keep him saved. It is only being **clothed ... with Christ** that provides and preserves salvation. That truth is the heart of Christianity and is the emphasis of Galatians 3:26–29.

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Whatever the Lord Jesus is, so becomes the believers. Because **Christ** has the love of the Father, so do believers. Because Christ has full access to the Father, so do believers. And because Christ has the full resources of the Father, so do believers.

Discussion Questions

- 1. What stood out to you in this section of the lesson?**
- 2. What does Paul mean by “no longer under a guardian?”**
- 3. How are believers clothed with Christ?**

There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. (3:28)

Paul focused on the existing, well-defined distinctions of his society that drew sharp lines and set up high walls of separation between people. The essence of those distinctions was the idea that some people—namely Jews, free men, and males in general—were better than, more valuable than, more significant than others. The gospel destroys all such proud thinking. The person who becomes one with Christ also becomes one with every other believer. There are no

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distinctions among those who belong to Christ. In spiritual matters, there is to be made no racial, social, or sexual discrimination—**neither Jew nor Greek, ... slave nor free man, ... male nor female.**

It is not, of course, that among Christians there is no such thing as a Jew, Gentile, slave, free person, man, or woman. There are obvious racial, social, and sexual differences among people. Paul, however, was speaking of spiritual differences—differences in standing before the Lord, spiritual value, privilege, and worthiness. Consequently, prejudice based on race, social status, sex, or any other such superficial and temporary differences has no place in the fellowship of Christ's church. All believers, without exception, **are all one in Christ Jesus**. All spiritual blessings, resources, and promises are equally given to all who believe unto salvation (cf. Rom. 10:12).

Likewise, there are no distinctions according to social or economic status. Paul told the Christian **slave** to be obedient to his master, *"as to Christ,"* and he told the Christian master, a **free man**, to *"give up threatening, knowing that" the Master of both "is in heaven, and there is no partiality with Him" (Eph. 6:5, 9).*

James warned, "My brethren, do not hold your faith in our glorious Lord Jesus Christ with an attitude of personal favoritism. For if a man comes into your assembly with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes, and you pay special attention to the one who is wearing the fine clothes, and say, 'You sit here in a good place,' and you say to the poor man, 'You stand over there, or sit down by my footstool,' have you not made distinctions among yourselves, and become judges with evil motives?... If you show partiality, you are committing sin" **(James 2:1–4, 9)**. The oneness of the Body of Christ focuses on common spiritual life and privilege, as Paul wrote

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to the Ephesians: “Being diligent to preserve the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all. But to each one of us grace was given according to the measure of Christ’s gift” (**Eph. 4:3–7**).

Nor are there spiritual distinctions according to sex. **There is neither male nor female**. In recognizing believing women as the full spiritual equals of believing men, Christianity elevated women to a status they had never known before in the ancient world.

And if you belong to Christ, then you are Abraham’s offspring, heirs according to promise. (3:29)

The spiritual **promise** of eternal salvation and blessing given to **Abraham** belongs to all those who **belong to Christ**. They are all **heirs according to that promise**, which is fulfilled in **Christ**. This is not a reference to the promises given to Abraham regarding the land (Gen. 12:1; 13:14–15; 17:8), but refers to the spiritual blessings that come to all who, being justified by faith just as Abraham was (Gen. 15:6; Rom. 4:3–11), will inherit the spiritual promises given to Abraham. Not all the physical seed of Abraham will receive the promises of salvation (Rom. 9:6–11), but many who are not physical seed of Abraham will receive them by coming to God by faith as he did, thereby becoming his spiritual **offspring**.

Those who are children of God are “*heirs also, heirs of God and fellow heirs with Christ*” (**Rom. 8:17**). Christ’s inheritance belongs to “*all those who are sanctified*” (**Acts 20:32**), His fellow “*heirs according to the hope of eternal life*” (**Titus 3:7**). They are “*sealed in Him with the Holy Spirit of promise*” (**Eph. 1:13**), the **promise**

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of inheriting God Himself. *“The Lord is the portion of my inheritance and my cup,”* exulted David **(Ps. 16:5)**.

In his vision on Patmos, John *“heard a loud voice from the throne, saying, ‘Behold, the tabernacle of God is among men, and He shall dwell among them, and they shall be His people, and God Himself shall be among them, and He shall wipe away every tear from their eyes; and there shall no longer be any death; there shall no longer be any mourning, or crying, or pain.... He who overcomes shall inherit these things, and I will be his God and he will be My son’ ”* **(Rev. 21:3–4, 7)**.

Discussion Questions

- 1. What stood out to you in this section of the lesson?**
- 2. What does Galatians 3:28 mean by “neither Jew nor Gentile?”**
- 3. How can Galatians 3:28 promote unity in the church?**
- 4. How are you “Abraham’s seed” according to Galatians 3:29?**

Closing Prayer